

THE CONCEPT OF *TAWHEED* OF BUGINESE PEOPLE IN THE ANCIENT MANUSCRIPT *LONTARA ATTORIOLOANG RI WAJO* OF WEST KALIMANTAN

Patmawati

IAIN Pontianak

Fwati1974@gmail.com

Besse Wahida

IAIN Pontianak

bessewahidah01@gmail.com

ABSTRACT

This paper discusses a tawheed concept of buginese people in the ancient manuscript, Lontara Attorioloang ri Wajo and focuses on the concept of al-uluhiyah and ar-rububiyah of Buginese people according to the manuscript. This work is based on research on manuscript through philology approach since Lontara Attorioloang ri Wajo is a handwriting manuscript written without punctuation (comma or full stop) and space. The concept of tawheed al-uluhiyah of buginese people in Lontara Attorioloang ri Wajo manuscript is shown in the form of testimony of the presence of Dewata Seuwwae or God the one; He begets not, nor was He begotten. The belief of the oneness of god is embodied in self-surrender and full obedience by performing worship qhairu mahda but not ibadah mahdah. This confession can be seen in 18 dialogues between Arung Matoa and an Arung from another place. The concept of tawheed ar-rububiyah in the manuscript is shown in the form of a belief that Dewata Seuwwae or the one God is a lord of the worlds; He determines all creatures' destiny and prosperity. Further, the Buginese people's belief in the oneness of God is shown by the agreement they have made, and Arung Matoa Toudamang's message about how to behave toward god, other person, and nature. There are 8 dialogues in the form of agreement and pappaseng.

Keywords: Tauhid, Uluhiyah, Rububiyah, Bugis, Lontara Attorioloang ri wajo

INTRODUCTION

Indonesia has many ancient manuscripts addressing religious values and local wisdom. This work talks about a buginese ancient manuscripts which constitutes of source of historical documents about the life of buginese people. The manuscript contains cultural values, politics, *pappaseng* (messages), religious teachings, and tradition of buginese people. One of the buginese

ancient manuscripts is entitled *Lontara Attorioloang ri Wajo* which is what is being discussed in this article. Buginese people do not only show their strong concern to their oral but also written tradition. Christian Pelras mentions that since the 14th century buginese people have begun to write volumes of handwriting manuscript (lontara) that can be found at the hands of villagers across South Sulawesi. This fact is a proof of wide spread, at least in the 18th century, of high literacy even in villages (Pelras, 2005: 41-49). Although lontara has a role to sustain a tradition to record history (*attorioloang*), law, custom, ritual, and ancient knowledge about agriculture, astronomy, navigation, and design of ship and house, it also provides notes of innovations. The manuscript is not only used to mention the name of the rulers when the innovation was created but also used to spread the innovation borrowed from other places which later become a part of religious and technical tradition. For example, the *Safinat Al-Najah* talks about religious teaching written by Muhammad Yusuf Al-Maqassari, a legendary Islamic scholar in South Sulawesi (Azra, 2004: 260) dan (Solihin, 2005: 287).

Buginese people are very interested in writing that is reflected by the habit of the people's bringing their manuscripts when leaving their hometown or doing migration (Patmawati, 2005: 114-115; Hasanuddin, 2000: 80). The researchers found several lontaras outside buginese area such as in West and East Kalimantan. This work discusses the one found in West Kalimantan entitled *Lontara Attorioloang ri Wajo* which was written in Arabic characters containing *du'a*, picture of star, compass, and writing of *iqomah* but the word of *hayya alal falah* was not mentioned in the manuscript. It consists of 1-3 volumes, and was named as *Falaq* book written in 1210 H by Sayyid Muhyiddin Al-Arabi. It was translated into Buginese language. The lontara was written by Sufu (Yusuf).

The existence of *Lontara Attoriolom ri Wajo* cannot be separated from the literate Buginese people so that the manuscript is a replica or description of the condition of the people at that time. For that, the research on ancient manuscript needs to be continued including the research on *Lontara Attoriolom ri Wajo* in order to understand important values in it. For this work, the focus the concept of tawheed al-uluhiya and *tawheed ar-rububiyah* according to buginese people which found being written in the manuscript. As the data is being analyzed, the authors find several important aspects of the life of the Bugenese people living in West Kalimantan being discussed in the manuscript. The focus on the concept of the two kinds of *tawheed* is to deepen the discussion of the work.

RESEARCH METHOD

The main aspect in analyzing a manuscript is the selection of the object. When it was found, the ancient manuscript of Lontara Attoriolong ri Wajo was without a title. Then after reading and comprehending its content and discussing the history of Wajo along with its all events, the researchers and their team members agree to name the ancient manuscript “Lontara Attoriolong ri Wajo.” The naming is a part of the process in the methodology in the field of philology studies. The next step is making an inventory of the manuscript by tracking it in West Kalimantan Barat and contacting those who have big concern to manuscript. Finally, the researchers found several buginese manuscripts at Abdurrahman Palloga’s house but the researcher did not find the similar one. Then, the researchers continue to track the manuscripts in the books discussing the Wajo Kingdom. One of them is found that is written by Ima Kesuma. The book discusses the history of Wajo Kingdom by referring to Lontara Wajo. The researchers found similarities and differences between the book and the Lontara Attoriolong ri Wajo but they could not determine which manuscript being is being copied or the original.

To continue, the researchers make the description of the manuscript by identifying its physical condition, content of the text. The decision of providing a statement on the earlier manuscript and the copy one is being made after a very serious and detail analysis. This is conducted for the purpose of to gain the more comprehensive description of the manuscript and the text (Fathurahman, 2016: 7). After making inventory activities and describing the manuscript, the researchers transliterate the Buginese character into Latin in order to enable all people especially the Buginese youngsters in West Kalimantan to read the manuscript. The following step is translating the manuscript into Bahasa Indonesia. The translation shows the themes being discussed in the manuscript. The last is doing content analysis which focuses on the concept of tawheed of the Buginese people according to Lontara Attoriolong ri Wajo.

A BRIEF DESCRIPTION OF THE *LONTARA ATTORIOLOANG RI WAJO*

This manuscript is originated in Wajo Kingdom in South Sulawesi. Its presence in Sambas was caused by the migration of Buginese people from South Sulawesi to West Kalimantan. They migrated in groups or along with their family and relatives hundred years ago before the era of colonial in Nusantara region. This migration is called *malekke’ dapureng* as indicated in the manuscript. When migrating they brought their lontara including *Lontara Attorioloang ri Wajo*. Lontara is used as their identity as people from Wajo as well as used as

the identity that they are the decendent of the king. It is a unique identity for them for multiple purposes.

The evidence of the presence of the Buginese in Sambas is shown by the existence of a figure as well known as Opu Daeng Kamase who becomes *To Warani* and get married to a member of royale family. In addition, the role of *To Panrita* people is shown by several manuscripts such as the Arabic Buginese manuscript, the manuscript containing do'a and the Falaq book, and the Buginese manuscript written in Arabic character, Islamic astronomy. There are even some manuscripts found in Brunei such as those written by Daeng Abdul Fatah and Imam Ya'qub al-Bugisi available at the collection of the Office of Jabatan Mufti of the Kingdom of Brunei Darussalam.

Lontara Attorioloang ri Wajo is a manuscript found by a team from the reseach and social service centre of STAIN Pontianak which later becomes IAIN Pontianak. The manuscript is from the collection of Mul'am Husairi, a Buginese decendant living in Sambas. The team could only take its photo since it could no longer be photocopied. The photo was given to Yahya Natsir, a Buginese decendent and also a senior lecturer of STAIN Pontianak. He then gave the photo to his daughter, Nelly Mujahida, who is also a lecture of STAIN Pontianak. She then handed over it to Patmawati who was conducting the reseach on Buginese migration to West Kalimantan. This manuscript was used as an efidence of the presence of Buginese people in West Kalimantan. In 2016 Patmawati and Besse Wahidah analyzed the manuscript and named it *Lontara Attorioloang ri Wajo*. Futher, they got information from their colleague Pengiran Mahani in Brunei Darussalam that there is also such a manuscript found in Brunei Darussalam.

TAWHEED AL-ULUHIYAH IN THE LONTARA ATTORIOLONG RI WAJO

Tawheed al-uluhiah in *Lontara Attoriolong ri Wajo* discusses the issues of human's life as a community that requires rules and social harmony including agreement or contract, statement, good deed and request. All of their activities are centered in *tawheed al-uluhiah* as the goal of all deeds will be presented to *Dewataseuwae*, the one God. This is in line with *shahadah* in Islam in which the first part of the statement is integration of negation and exception that lead to the testimony of the oneness of God. The negation that there is no God is aimed at liberating human beings form other beliefs and surrender along with their effects. Then, the exception that there is no God but Allah is aimed at telling humans that they must only obey Allah. It suggests that before Allah or *Dewataseuwae*, all creatures are week and powerless, and are not able to help

other without His permit. Only humans' words and deeds that in line with His willing can save human when living in the world (Maarif, 1995: 8).

Tawheed has a consequence when performing worship as Allah said "You (Alone) we worship, and You (Alone) we ask for help (for each and everything) (Q.S. Al-Fatiha: 5). It means that none should be worshipped, obeyed, and asked for help except Him alone. Whoever worship and obey other than Allah, and ask for help to other than Him is called as *shirik* (practicing idolatry). Therefore, *tawheed* is a belief of oneness of god in which eventually expressed in a faith that none should be obeyed (worshipped) and asked for help except Allah (Kusumamihardja, 1985: 150). *Lontara Attoriolong ri Wajo* shows that there should be a balance between the freedom of human as autonomous individual and the power of god as creator. This is different from the concept purposed by Frederic Nietzsche in M. Solihin who states that human is super (superman), aggressive, autonomous, and free will (Solihin, 2005: 2).

Tawheee al-uluhiyah means that none should be worshiped except Allah (Yasdi, 2003: 74). The meaning shows that all worships and obediences are only presented to the Almighty Allah. According to Ja'far Subhani, the right to be worshipped and obeyed belongs only to Allah, if the right is provided for other than Allah there will be the deviation of Aqidah that leads to *shirik* (Subhani, 1987: 17). This concept has considered Allah as a central of all kinds of *Ibadah* and human's deed. This is shown by following dialogues found in *Lontara Attorioloang ri Wajo*.

1. The agreement between Cinnotabi and Buli

"Nalão Arung Cinnottabi na Arung ri Būli, nasennang wanuwan na ri Wajo, napatettonni sapposisenna, maddanreng iya tellu, Lamatareng, Latenri Pékka Latenri Tau, nariyaseng Arung Cinnotabi, Batara Wajo, nariasenna Latenri Tappe Arung Penrang, nasseajinna tanae ri Mampu, mangurū ja' mangurū décéng, nasabbi Dewataseuw wae"

Meaning:

Leaving Arung Cinnotabi and Arung Buli, and people of Wajo became happy. Their three cousins were promoted to be *paddanreng*, Lamattareng, Latenri Pekka, Latenri Tau and were titled Arung Cinnotabi *Batara Wajo*, while Latenri tappe was titled *ArungPénrang*. Make a close relationship with Mampu area, together in badness and goodness, witnessed by god the one.

2. The submission of Macanang to Wajo

"Naia napuada toMacanangnge atake napuangngi wajo ianapuelo wajo ia

kikadoi. Rekkuatuotta geromunangke. Naiya napuada arung matoae ianaritu nasabbi dewataseuwae pusangngi ane'mu eppomu. Tennatiwi tomate tanawawaja tana".

Meaning:

Whatever said by Macanan people "kami Ata and wajo people Puang-nya" whatever wished by wajo that what we do. *Rekkuannao tagero'mu nangke.* Whatever said by arung Matoae "god the one is the witness of what you say, tell this your descents who are not stopped by the death.

3. The submission of Sompe and Ugi

Nauttāma ri Wajo to sompe'e mpawa tellu lotong. Napaddaoi tanana. Naiyya naellauang na'e ri Wajo. Natomaddualeng baliwi ada nakadoi ritu adammu arussompe to Wajoe ana'e sompe naina Wajo temmasserang ri ja ri deceng. Adanna kuwa ina'e. Mupasengeng anemu eppomu anae sompe naina' Wajo. Nasabbi dewata seuwae. Nariala tedonna to sompe'e. Naritununa riareng seng Wajo. Nasetaung maddaung tosompe'e ri Wajo. Naengka arulliu sitinro arumpugi muttama ri Wajo tiwi enneng lotong napaddaoi tanana ri Wajo. Naiya naellau arulliu riasengnge Lamappatora. Ana'e ri Wajo liu ugi naina' Wajo. Natomaddualeng baliwi adanna arulliu nakadoiwi ritu adammu ana'e liu ugi ri Wajo ana'e risappareng atuwonna ri nanna. Tenna pekkakia elona inanna. Yanae tapasengeng ana eppo ada assikadongetta tennawawa to mate nasabbi dewata seuwae. Tenna walaie anae inanna. Dekko polei jae. Nakado arulliu nariala tedonna arulliu naritununa nariareng seng Wajo

Meaning:

Sompe entered wajo by bringing there fruits (lotong?) to unite his region, he asked Wajo. Tomaddualeng replied that Wajo people agreed with Arung Sompe's wish. Sompe as the oldest child and Wajo as a parent were not inseparable, and this was witnessed by God, the one. Sompe's buffalo was slaughtered, burned, and eaten by all people in wajo. A year after Sompe joined with Wajo, Arung Liu and Arung Pugi arrived in Wajo bringing six lotong and united their region in Wajo, and was asked by Arung Liu, Lamappatora to be a Child and Wajo as his father. Tomaddualeng replied Arung Liu, and was agreed by Liu Ugi, Wajo's son. A child was looked after by his parent so that he might not be against him. This agreement was witnessed by God, the one. A child would not leave his parents when bad things happen. Arung Liu agreed then Liu's buffalo was slaughtered, burned, and eaten by all Wajo people.

4. The Brotherhood of Luwu and Wajo

Natellumpulengpurana matto Wajo to liue. Nalabu essoe naleppang ri topaceddo datue ri Luwu. Nassuro tiwirangngi Arung Matoae waramparang tellu tau, tellu terong potto. Natampaiwi no sita ri topaceddo. Naengkana to Wajo no selili sita datue ri Luwu. Nasitudangenna datue ri Luwu Arung Matoae. Puangrimaggalatung. Nakkeda datue ri Luwu. Riasengnge raja dewa. Amaseangnga seajing mualai ceddena tanae ri Luwu tellu tarong potto tapasseajingngi tanae ri Luwu tanae ri Wajo. Napadao.... Seina seamma. Nakaka Luwu nanri Wajo. Seuwwa ja naurui seuwwa deceng naurui. Nasabbi dewata seuwae. Appada orowane'na tanae ri Luwu tanae ri Wajo.

Meaning:

Three months after Liu turned into Wajo at sunset. Datu Luwu stopped by Topaceddo bringing rewards to Arung Matoa: 3 persons and 3 bracelets. He then invited Wajo to come to Toppecado. Wajo arrived and saw Datu Luwu and sat next to Arung Matoa. Puangrimaggalatung. Datu Luwu named Raja Dewang said 'please be pity and take just a little land of Luwu and three bracelets, and consider Luwu and Wajo as your bothers. Luwu as the elder brother and Wajo as the younger one, are together in good or bad condition and is witnessed by God the one.

5. Message about the Oneness of God

Namalasa arungmatoae naengkasi karaengnge matoae muttama ri wajo. Mitai lasanna arung matoae. Nakkeda karaengnge maserro ritu lasammu ancaji amaseangngas mupoada adangnga seaga majeppu dewata. Nakkeda Arung Matoae seuwwamua ritu dewata suronamuaritu dewatae maega. Nakkeda karaengnge iyyaga dewwata seuwae tekkeina'na tekke ammana. Nakkeda arung matoae iyyamuanariaseng dewata seuwae tekke ina'ga tekke amma' ga.

Meaning:

Arung Matoa was sick and Karaeng Matoae went home to see him then said "Your sickness looks so bad. Thus, please be pity and tell me about the oneness of God". Arung Matoae replied "really, God is the one but He has many messengers". Karaeng asked "Does God does not give birth and does not have child?" Arung Matoae said "God begets not, nor was He begotten".

Some Arung Matoae's statements indicate the existence of Dewataseuwae (single lord) who acknowledges and witnesses all people's activities. It suggests that the ruler of Wajo Kingdom had admitted that there was a biggest power outside. Their mind had found that there was the Almighty One who always

knows all humans' deeds. This is in accordance with the thought of Mu'tazialah which states that human's mind must be able to realize the presence of God the one. Sulaiman Bin Abdallah reveals that according to *tawheed al-uluhiah* all kind of worships are performed only to Allah. So that the realization of the *tawheed* are based on: 1) performing all kind of worship only to Almighty Allah and believing that there is nothing comparable to Him; and 2) all kinds of devotion should be according to Allah's order, and leaving His prohibitions (Abdallah, 1987: 33). It means that *tawheed al-uluhiah* implicitly tells humans to purify their intention to perform *ibadah* and religious activity since the only genuine intention will be accepted while other than that will be rejected. Therefore, intention is the core of *ibadah*.

Mustafa Abdullah identifies that a man with *tawheed al-uluhiah* is surely has strong *tawheed ar-rububiyah* and *tawheed al-ama wa alsifat*. Yet a man with *tawheed ar-rububiyah* or *tawheed al-asma wa al-sifat* is not automatically has strong *tawheed al-uluhiah* (Basri, 2009: 15). It indicates that *tawheed al-uluhiah* covers *tawheed ar-rububiyah* and *tawheed al-asma wa al sifat*. In other words, *tawheed al-uluhiah* is the highest level of *tawheed* and has fundamental position in Islam according to several Quranic verses. "Allah, the ever-living, the self-subsisting by whom all subsist..." (QS. al-Baqarah: 255). "And your god is one God. There is no "deity [worthy of worship] except Him, the entirely Merciful, the Especially Merciful". (QS. Al Baqarah:163). "And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me" (QS. Al-Anbiya:25).

Those *naqli* agumentations show that Almighty Allah is the only God for all creatures across universe and deny the existence of other gods such as idols or sacred things. *Lontara Attorioloang ri Wajo* explicitly describes the rule of *Dewataseuwae* as God the one.

TAWHEED AR-RUBUBIYAH IN THE LONTARA ATTORIOLONG RI WAJO

Lontara Attoriolong ri Wajo contains *tawheed ar-rububiyah* as it is found in it that *Dewataseuwae* is the ruler, determiner of destiny, lover, and giver. In Islam, *tawheed ar-rububiyah* means believing in the oneness of Allah as the only God, the creator, sustainer, determiner, and controller of all creatures (al-Buraikan, 1998: 141). According to *tawheed ar-rububiyah*, god is believed to be oneness in His deeds such as creating, sustaining, determining, controlling, giving and ending life of all creatures. *Tawheed ar-rububiyah* according to Islam and *Lontara Attoriolong ri Wajo* is not in contradiction. This can be seen in the following statements.

1. The submission of Palippu

Nalimampenni sorōna riwanuwanna to Wajoe, naengkana muttāma ri Wajo topalippue todataae totincoe. Tīwī tellutau, nakkeda arung palippu ritellae Mattekkengpessiearungdata arungtinco. Iyamai kiengkang ... amaseangkeng mualai cede mennang tasséajing serāja. Tapada madécéng tapada majā. Naseuwwa riāseng Wajo rija. Seuwa riaseng Wajo rilau. Nakkeda Arung Matoae Puangrimaggalatung. Kerru pōlé sumange'mu enrenggia warangparammu silaong ada madecemmu kusompa waliwi kutarimai. Iyya. Naiya masséajitta tessi uraga-urāgai tessi élōrangngi majā. Tassita riadécengetta. Nakkeda Arung Palippu arung data arung tinco. Iyani tau paurāga paelorang maja iyyana... (pebali) dewata seuwae. Naropu' nakkedana Arung Matoae iyyanaritu adammu nasabbi Dewata seuwae. Naiyato kupoada to-Loa, toAnabanuae, to atatae betaae ri Palippu apa' pura nabicārani ritu dewataseuwae. Nakkeda arung Palippu, iyanaritu tasséajingeng téssiacinnang anuéngngi assūro-wommālai anummu.

Meaning:

Five nights after the return of Wajo people to their hometown, Palippu, Datā, Totinco people come to Wajo along with three people. Arung Palippu known as *Mattekkeng Pessie*, arung Data, and Arung Tinco said “please be pity to our arrival here, do not take from us except just little. We are family from the same kingdom and have mutual interest and lost. One area of Wajo is in the west and other area of Wajo is in the east. Then, Arung Matoa Puangrimaggalatung said “Poor you, your property, and I accept your good words with my hands opens. As family we will not bother and hurt one another, instead we will have good togetherness memory”. Arung Palippu, Arung Data, and Arung Tinco replied “those who will hurt other is against God the one”. While nodding, Arung Matoae said “God the one will be the witness of what you say. Then, I want to tell you that Loa' Anabanua, Para Ata people moved to Pallipu constitutes a destiny. Arung Palippu said “family does not snatch each other, and tell someone to take your possession (atamu).

2. The Submission of Soppeng

Nasiulengpurana nabbereang ri Wajo datue ri Luwu to malluse' saloe. Nautama ri Wajo maddaong to soppengnge. Tiwi waramparang nakkeda arung soppeng iya mai kulaoang seajing amaseangnga mualai cedde ku tellu tau tellu sampu tellu terong potto ku ana' muina apa mabbani Wajo-Wajona datue. Nakkeda Arung Matoae kupakerru sumange'I waramparammu silaong ada madecemmu. Kusompa wali kutarimai. Anaeko ku ina tapada

madeceng tapada maja. Nasabbi dewata seuwae. Dekkia ana' muragai inana, dettosia ina melorangngi maja ane'na, nakkeda arung soppeng. Iyani tau paelorang maja riseri bacca-bacca ri dewatae. Nakkeda Arung Matoae iyanaritu adammu seajing nasabbi dewata seuwaEe

Meaning:

A month after granting Malluse' Saloe, soppeng *maddaong* people arrived in Wajo, bringing their properties. Then Arung Soppeng said "my coming to this place is to offer you parts of three people, three parts and places". Then Arung matoae said "poor your property, and I accept your good words with my hands open so that we have common goodness and badness, and is witnessed by God the one. No child damages his parent, and no parent hurts his child". Arung Soppeng replied, "Whoever intends to do bad things is very hated by *dewata seuwae*". Arung Matoa said "your words are witnessed by God the one.

Lontara Attoriolong ri Wajo shows that human a social and individual setting must experience a crash so that he can learn how to compromise and forgive each other but still remind one another. According to Buginese philosophy, this is called *malilu sipakainge*: for the sake of common goodness. Theologically, *sipakainge* (reminding each other) is a part of human's holy duty. Meanwhile, sociologically it is required by human to improve and embody individual and social devotion who loves each other and implements *marhamah* community order based on *tawheed*, brotherhood spirit, awareness of common prosperity, and enforcement of law among the community (Enjang As & Aliyudin, 2009: 1-2). This is called as *mali siparappe*, *rebba sipatokong* (encourage and support each other).

Muhammad Rasyid Ridha explains that *tahweed ar-rububiyah* is the oneness of god is in His creating, determining, and controlling universe and imposing sharia rule. This concept does not only aim to convince *muattilin* group (to releasing all the explanation about God, and considering Him as beyond his religious awareness) and *syirk* toward *rububiyah*, but also intend to believe in Allah by forbidding doing *syirk* to Allah (Rahman, 2017: 128; Ridha, 1971: 170). Therefore, *tawheed ar-rububiyah* denies the belief to the existence of creator, ruler, and controller other than Allah. *Tawheed ar-rububiyah* means believing in Allah the only creator, owner, and controller of the universe with His destiny; He gives and takes a life, and control the universe with His *sunah* (al-Buraikan, 1998:141). The explanation is not separated from the term of *tawheed* derived from Arabic language as Allah is the sustainer of His creatures, messengers, and saints along with their specification. His blessing is

for all mankind who always assists them to fix their condition with the pillars of life. The concept of *tawheed ar-rububiyah* is based on Quranic verses:

“All praise is due to Allah, Lord of the worlds” (QS. al-Fatihah: 1), “Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds. (QS. al-A’raaf: 54), “It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things”. (QS. al-baqarah: 29), “And when I am ill, it is He who cures me” (QS. asy-Syu’ara: 80).

The augmentations show that the position of *tawheed ar-rububiyah* is an important part of Islamic teaching that should be comprehended holistically and implemented in all aspects of life. And according to *Lontara Attoriolong ri Wajo*, Arung Wajo had strong belief in *tawheed ar-rububiyah* in which God is lord, determiner and controller.

CONCLUSION

The finding of the Buginese manuscripts in West Kalimantan has indicated the tradition of the Buginese to migrate to another place. The number of Buginese communities found in other places, not in the place of the Buginese origin, is as a proof that the tradition of migration has been practiced by the Buginese for long time. The diaspora of the Bugines in West Kalimantan has shown that the identity of the Buginese within the Buginese people is very strong. In addition, the identity of the Buginese consists of culture and religious aspects that are highly influenced by Islamic teaching. Based on the data analysis provided in the discussion, the Islamic teaching is found in the concept of *tawheed al-uluhiyah* in *Lontara Attoriolong ri Wajo*. The concept is in the form of testimony of the existence of *Dewata seuwwae* or God the one. He begets not, nor was He begotten. This belief in oneness of the God is embodied through the submission and devotion in the form of worship of *qairu mahda* but not *ibadah mahdah*. The concept of *tawheed ar-rububiyah* in *Lontara Attoriolong ri Wajo* is in the form of belief that God is the one is lord of the worlds, determiner of destiny of His creature, and giver. This belief led the arung along with his people to the concept of *tawakkal*.

BIBLIOGRAPHY

- Abdallah, S. (1987). *Taysir al-Aziz al-Hamid fi syarh Kitab Tauhid*. Qahirah: *Dar al-Ihsan*.
- Al-Buraikan, M. A. (1998). *Pengantar Studi Aqidah Islam*. Jakarta.
- Azra, A. (2004). *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII*. Jakarta: Prenada Media.
- Basri, H. (2009). *Filsafat Pendidikan Islam*, Bandung: Pustaka Setia.
- Enjang & Aliyudin. (2009). *Dasar-dasar Ilmu Dakwah Pendekatan Filosofis dan Praktis*. Bandung: Widya Padjadjaran.
- Fathurahman, O. (2016). *Filologi Indonesia Teori dan Metode*. Jakarta: Prenadamedia.
- Hasanuddin, at.al. (2000). *Pontianak 1977-1900: Suatu Tinjauan Sejarah Sosial Ekonomi*. Pontianak: Romeo Grafika.
- Kusumamihardja, S. (1985). *Studia Islamica*. Jakarta: Girimukti Pasaka.
- Ma'arif, A S. (1995). *Membumikan Islam*. Yogyakarta: Pustaka Pelajar.
- Patmawati, (2005) "*Bugis Kalimantan Barat*" dalam *Etnisitas di Kalimantan Barat*. Pontianak: STAIN Pontianak Press.
- Pelras, C. (2005). Budaya Bugis: Sebuah Tradisi Modernitas. in *Tapak-tapak Waktu Kebudayaan, Sejarah, dan Kehidupan Sosial di Sulawesi Selatan*, peny. Kathryn Robinson dan Mukhlis Paeni. Makassar: ININNAWA.
- Rahman, F. (2017). *Islam Sejarah Pemikiran dan Peradaban*. Bandung: Mizan.
- Rida, M R. (1971). *Al-Wahy al-Muhammadi*. al-Maktabah al-Islami.
- Solihin, M. (2005). *Melacak Pemikiran Tasawuf di Nusantara*. Jakarta: Raja Grafindo Persada.
- Subhani, J. (1987). *Tauhid dan Syirik*. Bandung: Mizan.
- Yasdi, M. T. M. (2003). *Filsafat Tauhid: Mengenal Tuhan Melalui Nalar dan Firman*. Bandung: Arasyi.